

you we knowe it after flethly.
but now we knowe not / þ fore
if ony newe creatur is in it. þe
elde pigis ben passid. & lo alle þi
gis ben of god / which recoilede
us to hi bi crist. & zaf to us þe
seruise of recoilehig. and god
was in it. recoilehig to hym
þe world. not rettig to he her
giltis / & puttide in us. þe word
of recoilehig. þ fore we wlen
message for crist. as if god mo
nethy bi us. we bi schen for it.
be ze recoilehig to god. God þe
fadir made hi syne for us. which
knew not syne. þ we schulden
be maid ruzt by synelle of god i hi.

But we helpige. **C. vii.**
moneste. þ ze ressepe
not þe grace of god in
veyn / for he seyn in tyme wel
pleynge / I haue herd þee. & in
þe day of heelp / I haue helpid
þee. lo now a tyme acceptable.
lo now a day of heelp. þue we
to no ma ony offencoun. þ our
seruise be not repreuid / but
in alle pigis þue we us file as
þe mynistris of god. i moche pa
cience. in tribulacions. i nedis. i
angurthis. i betyngis. i plous.
i dissencions by me. i trauels.
i wakigis. i fastigis. i chastite.
i kimping. i long abidig. i fipet
nelle in þe hooly gost. i charite
not feyned. i þe word of treu
þe. i vertu of god. By arming
of ruzt by synelle on þe ruzt hals
& on þe lefthals. bi gloze & an
nobley by ynel fame & good fa
me / as disseynis & trewe me.
as þe pat ben vnknowun. & kn
own. as me dyge. & lo we ly

nen. as chastid. & not maid de
ed. as lozeuful. eunmore ioyu
ge. as hanng nece. but ma
ge many men ryche. as no pig
hanng. & weldige alle pigis.
¶ Ze corithis oure mony is
oppyn to you. our herte is alar
gid. ze be not angurthis i us.
but ze ben angurthis i youre
wardnesse. & i seie as to sones.
ze þat han þe same reuward be
ze alargid nyle ze bere þe zok is
vnseful me. for what partig
of ruzt by synelle wy wickidnes
se. or what felowship of lyt to
derkeness. and what acordig
of it to belial. or what part of
a seynful. wy þe vnseful. &
what colent to þe temple of god
wy manymetis. & ze ben þe te
ple of þe kyng god. as þe lord
seyn. for i schal dwelle in hem.
& i schal walke among he. & i
schal be god of he. & þe schule
be a peple to me. for which pig
go ze out of þe myddel of hem.
& ze departid seyn þe lord. & ton
che ze not vnclene pig. & i schal
ressepe you. & schal be to you to
afadir. & ze schulen be to me i
to sones & doughtis seyn þe lord.
¶ **C. viii.**
Herfore moost derewor
þe bypen. we þat han
þes biheetis. denle we us fro
al filpe of þe fleth & of þe spirit.
doyng hooly nelle i þe drede of
god. take ze us. we han hnt no
ma. we han aperid no ma. we
han bigghid no ma. i seye not
to youre codepyng. for i seide
bi fore. þ ze ben i youn hertis. to
dye to gidre & to lyne to gidre.

moche trist is to me auentis
you. moche gloryng is to me
for you. i am fillid wy confort.
i am plenteuous i ioye i al our
tribulacion. for whane we we
re come to macedonie. our fle
sh hadde no rette. but we suf
fidenal tribulacion. wy þe
forz fytigis. & dredeis wy me
but god þat confort me
men. confortide us i þe comyng
of tite. & not only i þe comyng
of hi. but also i þe confort by
which he was confortid i you.
tellinge to us youn desir. youn
wepig. youn lone for me. so
þ i ioyede more. for youn i ma
de youn son in apulle. it rewry
me not. youn it rewte. seige
þ youn vilke pistle made youn
son at an our. now i haue ioye
not for ze were maid sozeful.
but for ze were maid sozeful
to penance. for which ze be maid
son after god. þ in no pig ze
suffre penemēt of us. for þe for
we þ is after god. worchyp þe
naice into fidefast heelp. but
sozwe of þe world. worchyp deef
for lo þis same pig. þ ze be for
whil after god. how moche bish
nelle it worchyp in you. but de
fendig. but indignacion. but
drede. but desyr. but lone. but
veriauce. in alle pigis ze han zo
un youn self to be vnclenid in
þe cause. þ fore youn i woot to
you. i woot not for hym þat
dide þe murre. ne þ for hy þat
frute. but to thewe oure bish
nelle which we han for youn by
fore god. þ fore we ben confort
tid. but in youn confort more

plenteuous. we ioyede more
on þe ioye of tite. for his spirit
is fulfillid of alle you. & if i glo
riede ony pig auentis hi of you.
i am not confoundid but as we
han spoke to you alle pigis. so
also our gloze þ was at tite.
is maid treupe. & þe mwardnes
se of hi be more plenteuous in
you. which þay in mynde þe obe
dience of you alle. how wy drede
& tremblig ze ressepe hym. i
haue ioye. þ in alle pigis. i triste
in you. **C. viii.**
But bypen we make two
wun to youn þe grace of
god. þat is youn in þe churchis of
macedonie. þ in moche alayng
of tribulacion. þe plente of þe
ioye of he was. and þe heste po
uert of hem. was plenteuous i
to þe richeliss of þe sy plenelle
of hem. for þe were wunlichg to he.
after myt & abone myt þe were
wylful. wy moche monestig bi
schenge us þe grace & þe comyng
of unmystryge. þ is maid to hooky
me. & not as we hopiden. but þe
zamen hem self first to þe lord.
afterward to us. bi þe wille of
god. so þat we preiede tite. þ as
he bigan. so also he þat fourme
in youn þis grace. but as ze abou
den in alle pigis. in seyn & word
& kimpig. & al bysynelle. more ou
i in youn charite into us. þ also
in þis grace ze aboude. i seie not
as comandige. but by þe bishnel
se of ope men. apprense also þe
good witt of youn charite. **¶** And
ze wite þe grace of our lord ihu
crist. for he was maid nedg for
youn whane he was ryche. þ ze schul